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Greeks of
Homer's Odyssey

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The Greeks
of
Homer's Odyssey

By Effie M. Tull
Thesis for the
Degree of Bachelor of Arts
in the
Classical Course
in the
College of Literature and Arts
University of Illinois

June 1901.

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Effie M. Tull.

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The errors of Homer's
Odyssey

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Introduction.

This thesis was written from several readings of the *Odyssey* in the original, but the translations are from Butcher and Lang's "Translation of the *Odyssey*". The object has been to give an account of the social life of the Homeric Greeks, as they live and move in the *Odyssey*. The *Iliad* has not been consulted nor referred to in the account here given.

Meals

Food among the nomadic Turks is plain. mutton, and baked wheat, bread, and wine seem to have composed the main part of a meal, whether it was the ordinary one or a feast. From the amount prepared we are led to conclude that they had ravenous appetites. Some even curious was getting supper for his wife and children, he found a pig for each one of them. 11, 14.

Eating was generally accompanied by some religious ritual. The host always speaks of "sacrificing" the victim, instead of merely saying that it was killed. 11, 15
When a feast was given slices were cut

young of the species of the animal. The meat was cut into small pieces, and the bones were roasted; then the raw flesh was laid on fire, burning, and sprinkled over it, and the whole was burnt as a sacrifice to the gods. The rest of the meat was then cut up, and was white, and roasted. In some cases it was done, it was passed around and eaten.

3,453. There is no indication that the Homeric Greeks had anything to eat with except their wine. If the religious rites were requested, it was regarded a sacrifice; and for this reason the suitors of Penelope were called imbeciles. 14,94. Some parts of the meat were considered better than others. At the feast of the Phaeacians & Eumodorus the pork was given the chine, as a mark of special honor. 8,477.

There was no person who corresponded to our modern butcher; but the animals were slaughtered by a servant, or some one for whom it was not a regular duty. 3,453. No disgrace was attached to this; but rather was it considered an honor. Thus the suitors reserve for themselves the right of sacrificing the victims. The ani-

animal was always killed immediately before its preparation for a meal; and there seems to have been no attempt made to preserve the meat. § 116.

The flesh of oxen, swine, sheep and goats furnished the main supply of meat; and beef seems to have held the first place at entertainments. Thus at the feast given at Pylos in the palace of Nestor, only oxen were slain. § 117. Among other people of the Homeric world other animals seem to have been more highly esteemed. Homer says in speaking of Alcibiades, the Phaeacian King:

"Alcibiades sacrificed three sheep among them, and eight swine with warbling tusks, and two oxen with trailing tails. These they slayed, and made ready, and dressed a goodly feast." § 118.

Sheep and goats only are found in the land of the Cyclopes. § 119. When Circe stocks the ship of Odysseus before she sends him away, she provides a ram and a ewe for him to sacrifice. when he goes to Hades. § 120. However, there is no mention made of any prejudice against eating any

kind of fish. When Odysseus landed on the
Island of Ithaca, he saw that some had
sent a stag across the water, and he killed
it, and from it the midday meal
was prepared. 1175. There were also birds;
but there is nothing said from which we
can conclude that they are eaten. They
doubtless they were. 1176. Fish and birds
do not seem to have been valued as food,
for no mention is made of their com-
posing a part of the feast; and the
times, when they are used, are when
nothing else can be obtained. I then
mentioned this of the detention at Ithaca
he says:

"For most of all I missed her heart,
when she met me wandering alone apart
from my company, who when near by
would the interlocking with tent rods,
the hangers were gnawing at their prey."
4,366.

At the time Odysseus and his companions
were on the Island of Ithaca, they did
not go in quest of fish and birds, until
their supply of corn and wine failed them.
This game, however, did not satisfy them

apertures and hunger tempted them to kill
the birds of prey, but some were so
soon moved, and probably sat down
they were not destructive to the birds. The
only country mentioned are page. 19,543.

The domestic flock had not developed
much skill in cooking meat, as the
ways roasted it on a stick before the fire.
3,703. There were, however, a number of
goats, which were made up of the
intestines of the goat, and filling it
with moss and fat. This was then
turned round and round before the
fire, until it was done. The goat
grass was considered a great deli-
cacy. The dog as can be inferred
from what I saw in the neighborhood
to Odysseus:

"Eat now, strangers, such as we have
have to make a meal of, such as this,
but the fatted fowl the women do not eat,
they know not the worth of the goat
nor any pity." 14,80.

No mention is made of any condi-
ment for meat. The fowl and fish
near the sea must have used salt

was serving a purpose. For those who live at a distance from the sea are supplied with meat, but must not carry it with them. 12, 13 This seems to indicate that it was obtained from the sea only.

The grains used in the City were for human food and barley and wheat. Barley meal is called the "manure of men". 20, 106. It was always sprinkled on meat before making a sacrifice. 2, 444. The method of preparing food from the meal is given; but it was certainly eaten, as it is usually constituted a part of the daily store, and there is no account given of meat being taken on board a ship. Grain was ground in hand mills by maids or girls. 22, 106. From the wheat some flour bread or cakes were made, but the process is not told. Every well furnished table was provided with wheaten bread, which was served from wicker. 1, 147.

Vegetables must have formed a very small part of the domestic food, if they were used at all, as there is no

mention unaltered made of them as a food; and the only one spoken of at all in the poem. These Cypriotes, in the guise of a beggar, are telling the tale of her husband. He says:

"Moreover, I noticed the shining tunic about me today, as it were the skin of a dried onion, so smooth it was, and glitening in the sun." ll. 252
In no way does this indicate what we were made of it.

Fruit must have been eaten. but in no place does the poet say that it formed a part of the meal. In the garden of Alcibiades apples, pears, figs, honey-suckles; and grapes were raised. ll. 256

The produce of the flocks and herds in pastoral districts formed a large part of the diet. These Thracians are telling about the arrangements made that in Libya neither food nor raiment lacked either or milk; but the flocks yielded store of milk continually. ll. 257
Sheep and goats alone seem to have furnished milk for use, as the cow is never mentioned for this purpose.

The only modified form in which it was used except when used in a solid state it was made no when it was fresh; but the process of preparation is not told. Edgren says that Polynesian women curdled one half the milk with, and mixed it together, and stored it in wicker baskets. 2246.

The domestic Buck were very familiar with the use of honey; but there is no indication that they kept bees, or provided them with any artificial contrivances in which to store their honey. It seems that it was gathered wild. Thus in the my. case there are natural mixing bowls and jars of stone, and therein the bee hive. 5, 104. This was the only ingredient for sweetening purposes. Very frequently when any thing particularly delicious was stolen of the expression 'no up sweet was applied to it. The hair like white cheese lined the daughters of Pandanus with curds and honey and sweet wine. 22, 100. Honey was often put into the wine. Rice served cheese and honey meal and qu-

the honey with fragrant wine to the
companions of Odysseus. ~~Both~~ It was at
no time for supparting the dead. Odys-
seus poured a libation of milk and
honey, as a part of the ceremony he
went through to entice the shade live-
r to him. 122

Fire water was evidently not appreci-
ated by the Homeric Greeks as a drink,
for we always hear of them drink-
ing wine, which was an indispensa-
ble part of a feast. Red wine is the
only kind mentioned; and grapes a-
lone seem to have been used in mak-
ing it. 16, 44. A fair idea of the way
it was made is given from what is
said in the description of the garden
of Alcibiades:

"There too he has planted a fruitful
vineyard, whose one part is being dried
by the heat, a sunny spot on the
ground, where other grapes men are gath-
ering, and yet other they are trading
in the wine press. In the foreground
now are various grapes that cast the 'wo-
soms', and others there are that are grow-

and black for midnight. 1512

Old wine seems to have been highly esteemed. In the treasure chamber of the house of Odysseus there stood casks of sweet wine and old, full of unmixed drink divine. 1513. The wine, as a rule, was diluted with water, and if it was not, its effect was disastrous. 1514 In the story of Polyphemus Odysseus says nothing about mixing the wine, which he gave him to drink, and it was evidently pure. In describing this wine Odysseus says:

"Now I had with me a goat-skin of the dark wine and sweet, which Maion, son of Eucanthes, had given me, the priest of Apollo, the god that watched over us, and he gave it, for that we had protected him with his wife and child recently; for he dwelt in a thick grove of Troiane oaks. And he made me splendid gifts; he gave me seven talents of gold well wrought, and he gave me a mixing bowl of pure silver, and further, he gave which he drew off in twelve jars in all, sweet wine unmingled, a draught divine;

nor did any of the women do it, but they
made in the house their own thirst, and
himself and his wife and son drank
some wine, and as often as they drank
that red wine, they would fill a cup and pour it into twenty
measures of water, and a marvellous
sweet smell went up from the mix-
ing bowl: then truly it was no pleas-
ure to refrain." 1, 40.

The influence of the mixed drink on
Polyphemus shows the good effects of
such strong wine. Drunkenness, however,
was not common; and the Greeks who
took such great delight in the pleasures
of the banquet, they were very temperate.
Women as well as men drank wine, for
when Penelope was preparing to go to
the cisterns to wash, her mother filled
a basket with all manner of food to
her heart's desire, set in silver dishes,
and poured wine into a goat-skin bot-
tle. 2, 55.

The Homeric Banquets were really more
the purely sensual pleasure of eating, by
an aesthetic side. Tristram was "an

accompaniment of song, will entertain
us. 102. The guests were also enter-
tained at intervals during the meal by
dancing. 103. The minstrel seemed to
have an honorable position. Hence the
king gave him a golden robe, and assisted in
providing entertainment in the palace
of Alcinoüs, was brought in by the her-
ald, placed on a high chair upholstered with
silver, and had a basket and table put
by his side, and also a goblet of wine
to drink whenever he desired. We saw
of events connected with the Trojan War.
102. The bard, Demodocus in the name
of Odysseus is compelled by the suitors
to entertain them; and he sings of the
mournful return of the Achæans from
Troy. 104. This story gives Penelope
so much that she wants him to sing
of something else; but Ulysses tells
her that he cannot be blamed for choos-
ing this theme, as men appear only
that, which is newest. 105

The pleasure the Homeric Greek took
in feasting is well illustrated by what
Odysseus tells Alcinoüs:

"King Alcinoos, most renowned among
the Greeks, I say it is a good thing to
listen to a minstrel such as this one,
with a voice like the gods. I say there
is no more perfect delight than when
a whole people make merry, and the
men sit orderly at feast in the halls
and listen to the singers, and the ta-
bles by them are laden with bread and
flesh, and a wine-bearer drawing the wine
serves it round and pours it into the
cups. This seems to me nothing the
fairest thing in the world." 17, 18.

We have reason to believe that the
women ate apart from the men, as
there is no instance given in which
they dined together. While there are
times when they did not. When the
Phaeacian nobles were feasting in the
palace of Alcinoos, Nausicaa did not
eat with them; but her supper was
prepared in an inner chamber. 17, 18.
Penelope waited until Telemachus and
Theoclymenus had eaten, before she
received news of her absent husband.
17, 19.

It seems that the Homeric Greek always sat up to eat, as in no case do we find him reclining 17.90. Before eating the hands were always washed.

This was not repeated, however, when the meal was finished. It is uncertain whether it was customary for all to eat at one table or not; but in the palace of Lacedaemon, at least, the guests were served on separate tables. 17.95: The usual method of serving the meal is told when Menelaos is entertaining Telemachus:

"To their side she drew a polished table, and a queen came bare foot and set it by them, and laid upon the board many dainties, giving freely of such things as she had by her, and a carver lifted and placed by the scatterers of diverse kinds of flesh, and nigh them he set golden chalices. 454

The table service was not very extensive but quite elaborate. Wine was often poured into golden cups from golden tankards:

"I will give him a beautiful golden chalice of mine own that he may be

mindful of me all the days of her life,
 when she gave me the drink, offering it
 from one of the other sides." 3, 454

The material, of which the great vessels
 were made, is not told. 3, 452. There was
 golden vessels for bread. There is no
 mention made of each dish being sep-
 arate dishes, from which he ate. The
 articles used in abstinence before meals
 were quite elegant:

"A handmaid gave water for the hands
 in a goodly golden ewer, and poured it
 forth over a silver basin to wash with-
 al". 4, 52. The wine was taken from
 one place to another, it was put in
 leather bottles 5, 77, or drawn off in jars,
 and meat was put in sacks:

"So fill twelve jars, and cover each
 with the lid, and draw out barley meal
 into well-sown skins, and set there ye
 twenty measures of the grain of bruised
 barley meal". 2, 353. Polyphemus seemed
 to have had special vessels for his
 milk:

"Now all the vessels swarm with whey,
 the milk pails and the bowls, the well

wrought vessels wherein to he milked." 9, 222.

There are three meals spoken of in the *Odyssey*, the ἀπρωτον, breakfast, which was the one taken not long after sunrise, 16, 2; the δεπνον, which was the principal meal of the day, and must have occurred usually early in the afternoon, as it is called the midday meal, 24, 215; and the δόρπον, which was about sundown or later. 12, 282. The ἀπρωτον is not often mentioned, and was certainly less important than the other two, as less preparation was made for it. In 16, 49, Eumaeus and Odysseus had what was left from the δόρπον of the evening before for their breakfast. The δόρπον was probably of more importance among the poorer classes than among the wealthy, for with them the δεπνον was often extended until far into the evening. Thus in 20, 304, darkness came on, while the suitors were enjoying themselves feasting and dancing.

Inns and Furniture.

The Homeric House seems to have had one general arrangement. It was surrounded by a stone wall with one opening, which was closed by folding gates. In the front was the court yard, which was open to the air and not paved. A number of small buildings, where male slaves and sometimes members of the family slept, extended along the outer wall of the court yard. On the opposite side of the court yard was the portico where even distinguished guests at times were lodged. Looking from this was the hall, which served as both kitchen and dining room. The hearth, where the food was prepared, was at the back of the hall. Directly beyond this were the women's apartments, which consisted of the private room or rooms of the mistress, and the working room of the maid servants. Sometimes there was a back yard. In the house of Odysseus the treasure

room was mentioned in the region of the room in apartment. [His description of the house is taken from the diagram in Murray's "Odyssey".]

A good idea of a palace, its surroundings, and furnishings may be obtained from the description of the palace of Alcinoüs:

"Meanwhile Odysseus went to the famous palace of Alcinoüs, and his heart was full of many thoughts as he stood there or over. He had reached the threshold of bronze. For there was a gleam as it were of sun or moon through the high-roofed hall of great-hearted Alcinoüs. Brazen were the walls which ran this way and that from the threshold to the innermost chamber, and round them was a fringe of blue, and golden were the doors that closed in the good houses. Silver were the door-posts that were set on the brazen threshold, and silver the lintel thereupon, and the hook of the door was of gold. And on either side stood golden hounds and silver, which Hephaestus wrought by his cunning, to guard the palace of the great-hearted Alcinoüs, being

free from dust and age all their days.
 And within were seats arrayed against the
 wall this way and that, from the thresh-
 hold even to the inmost chamber, and
 thereon were raised high coverings finely
 woven, the handiwork of women. There the
 Phaeacian chieftains were wont to sit eat-
 ing and drinking, for they had continual
 store of food, and there were youths fashion-
 ed in gold, standing on firm-set bases,
 with flaming torches in their hands, giving
 light through the night to the palace in
 the hall. And there sat sixty women
 in the house, and some grind the yellow
 grain on the millstone, and others
 weave the robe and turn yarn as they
 sit, restless as the leaves of the tall
 poplar tree: and the soft olive oil drops off
 that linen, so closely is it woven. For
 as the Phaeacian men are skilled be-
 yond all others in driving a swift ship
 upon the deep, even so are the women
 the most cunning at the loom, for in
 these Lata given them notable wisdom
 in all fair handiwork and cunning it.
 And without the court yard there by the

door is a great garden, of four ploughgates, and a hedge runs round on either side. And there grow tall trees blossoming, pear-trees and pomegranates, and apple-trees with bright fruit, and sweet figs, and olives in their bloom. The fruit of these trees never witherth neither saith: winter nor summer, enduring through all the year. Even more the West Wind blowing brings some fruits to birth and ripens others. Year upon year waxes old, and apple on apple, yea and cluster ripens upon cluster of the grape, and fig upon fig. There too hath to a fruitful vineyard been tilled: whereof the one part is being tilled by the tent, a sunny plot on level ground, while other grapes men are gathering, and yet others they are treading in the wine-press. In the foremost row are unlike grapes that cast the blossom, and other there be that are growing back to vintaging. There too, skirting the southwest line, are all manner of garden beds, planted trimly, that are perpetually fresh, and therein are two fountains of water, whereof one scatters his streams all about the garden, and the

other were set against it beneath the three
 fountains of the court yard, and issues by the
 left fountain and thence via the fountain
 down water. These were the apartments
 of the gods in the palace of Alcibiades."
17, 78.

Everything seems to have been combin-
 ed in this palace to give an appear-
 ance of splendour. Here a kind of mosaic
 used in various ways to give them effect,
 and we find no reference made to rich
 draperies or hangings. The only thing
 the Homeric Poets had, which approach-
 ed our carpets, were the rugs which
 they spread under the feet of distin-
 guished guests. 17, 30. The Hall of Odysseus
 was lighted by three braziers, which were
 brought in by maid servants. They
 laid saggots on these, and lighted them
 with burning pine branches, and took turn
 at tending the fire. There seems to have
 been no provision for the escape of the
 smoke, as the windows of Odysseus, which
 hung in the Hall, had been covered and
 blackened by the smoke from the braziers
 and hearth. 18, 307.

22
The Homeric Greeks had several kinds of chairs, many of them quite elegant with ornaments of gold and silver. [Reference is made to three in another place.] There were also different kinds of couches and bedsteads of which the most elaborate was the one made by Odysseus. In describing it he says:

"I sheared off all the light wood of the long-leaved olive, and I hewed the trunk upwards from the root, and smoothed it around with the adze, well and skillfully, and made straight the line thereto and so fashioned it into the bed-post, and I rounded it all with the auger. Beginning from this bed-post, I wrought at the bedstead till I had finished it, and made it fair with a fair work of gold and silver and ivory. Then I made fast there in a bright purple band of oxide".

23, 195.

The furniture was fashioned for comfort and elegance. There were very few articles for a merely decorative purpose, and even the gold and silver dogs in the palace of Alcinoüs seem to have been

placed there to guard as well as adorn. 1822

Several kinds of chairs are mentioned, but they are not described sufficiently to tell the difference between them. It was customary to spread a rug or skin under the chair of a distinguished guest, and place a footstool under the feet:

"He led the goddess and seated her on a goodly carved chair, and spread a linen cloth thereunder, and beneath was a footstool for the feet." 1, 130.

The chair of Ke. alone had the footstool fastened to it:

"Now forth from her chamber came the vice Kencloper, like Artemis or golden Aphrodite, and they set a chair for her hand by before the fire, where she was wont to sit, a chair well-wrought with inlaid ivory and silver, which on a time the craftsman Kenuaim had fashioned, and had joined thereto a footstool, that was part of the chair, and now a great piece was used to be said." 9, 55

In the palace of Urcinon seats were arranged along the wall from the threshold to the inner chamber on

which were spread singly on the
7, 27. In 2, 405. Nestor goes outside, and
sits down on the polished stone seats,
which were on either side of the doors.

Some of the tables were quite substantial.
They seem to have been used only for
eating, and when the meal was finished
they were washed off with water
and sponges. 1411. Most of the tables
were said to be polished. 4, 38. Silver
ones were provided by Cice for the
guests. 10, 555.

It seems to have been the custom
to take up the beds in the morning,
and set them out again before retiring.
They were provided with blankets and
coverings.

"Argive Helen bade her handmaids set
out bedsteads beneath the gallery, and
fling on them fair purple blankets
and spread coverlets above, and thereon
lay thick mantles to be a clothing over
all". 4, 295.

However, the bedstead made by Odys-
seus from the trunk of the olive tree
could not be moved. 23, 190. Mention

is made in some place of corded bra-
stade. 1,128.

Spear were shot in spear stands:
"He set the spear that he bore against
a tall pillar, within the polished spear
stand. There stood many spear-riders,
even those of Edynore of the Hardy
Heart". 1,128.

Clothing was kept in chests in the
treasure chamber:

"He stepped down into the vaulted treasure
chamber of his father, a spacious
room, where you saw strange lay-
ered, and varnished in saffron, and fra-
grant olive oil in plenty." 2,339.

The light spoken of in the $\lambda\acute{\epsilon}\gamma\chi\epsilon\sigma$,
which is mentioned only once, and the
dais:

"But come, who shall attend thee and
bear the light ($\lambda\acute{\epsilon}\gamma\chi\omega\varsigma$), if thou hast thy
way." 19,94.

"So then in the daytime she would
wear the mighty web, and in the
night unravel the same, when she had
let place the torches ($\delta\alpha\iota\delta\alpha\varsigma$) by her."
2,105.

The way the Hall of Odysseus was light-
ed is described as follows:

"Once they set by the fireplace in
the hall, to give them light, and on
these they laid firewood all around,
gaggots seasoned long since and sure,
and so there they set burning pine-
brands. And the maids of Odysseus of
the Lady's heart, as then were raising
the light of the flames" 11.344.

Metals.

Gold, silver, bronze, and iron, though
not nearly so much of the latter, are
the chief metals mentioned in the *Odys-*
sey. Amber and ivory were also used for
ornamentation. Gold in Homer indicates
wealth, power, beauty, and splendor. It is
the metal of the gods. The garments, im-
plements, and thrones of the gods were
gold, their courts were paved with it, and
golden was the beauty of Aphrodite. It

was used by mortals both for decorative purposes and for making useful articles. Thus in the palace of Minos gold and silver watch dogs stood on either side of the golden doors, and within the hall were symmetrical fountains in gold and bearing torches in their hands, which lighted the hall at night. 2, 92. The Homeric Greeks had a process of gilding silver. Helen's workbasket was gilded around the edges 4, 131, and the goldsmith Laertes was summoned by Nestor to gild the horns of the animal for sacrifice. 3, 425. The edges of many of the mixing-bowls were also finished in this way. Menelaus said to Telemachus when he was about to leave:

"I will give thee a mixing-bowl beautifully wrought; it is all of silver, and the like thereof are finished with gold. the work of Hephaestus?" 4, 16.

Much of the work in gold and silver is attributed to Hephaestus. The tankards for the wine and many of the wine cups were made of this metal. Several names are applied to wine cups;

but in most cases nothing is said by which the difference in them can be told. However, the ἀργύρεον, as distinguished from the others, was a two-handled cup.

It cannot be conjectured that gold was coined or used as an article of exchange, yet a certain definite weight was called a talent. There is no mention of silver talents. Both these metals are called precious. Silver seems to have been less plentiful than gold, which is often spoken of as stored wealth, while silver is 'not' so mentioned.

Many articles for personal adornment were made from gold. These were often very highly ornamented and pieces of rare workmanship, such is the belt of Heracles and the brooch of Odysseus:

"About his breast was an awful belt, a baldrick of gold, whereon wondrous things were wrought, bear and wild boar and lion with flashing eyes, and strife and battles and slaughters and murders of men?" 11, 609.

"Goodly Odysseus wore a thick purple mantle, twofold, which had a brooch fastened

in gold, with a double covering for the feet, and on the face of it was a curious device: a hound in the forepaw held a spotted fawn and gazed on it as it writhed. And all men marvelled at the workmanship, how wrought as they were in gold, the hound was gazing on the fawn and strangling it, and the fawn was writhing with his feet and striving to flee." 19, 226.

Silver was used mainly for decorative purposes. The chair of Penelope was spirally interwrought with silver and ivory.

17, 97 Cice set silver tables before the guests on which were golden baskets. The wine was mixed in a silver font, and served in golden cups. 10, 355. Menelaus had two silver bath tubs, which had been given him by an Egyptian. 4, 128. Helen's workbasket was silver with ivory beneath, and it was finished in gold. 4, 13. In their abstinence before meals water was poured into a silver basin from golden ewers. 2, 150. The door posts and lintel in the house of Alcinous were silver. 7, 89; and in the courts of Menelaus were, gold silver,

bronze, and ivory; and the walls of the banquet hall were lined with gold, silver, and ivory. Much of the armor and many of the weapons were ornamented with silver. 2, 40.

Bronze was used almost entirely for armor and weapons. There seems to have been an abundance of this metal, and work in it so common that the name of the worker stood for smith in general.

"As when a smith (χαλκεύς) dips an anvil or adze in chill water with a great hissing, when he would temper it - for having drawn out the strength of iron - so did the eye run round the stake of iron." 9, 34.

Iron was scarce. It was even tapped with it, and axes were made from it. 2, 3. Nothing else is mentioned, which was made from this metal. It was hard to work, and had no decorative function.

Ivory is found frequently in the 'Odyssey'. However, the only solid piece spoken of is the handle of the key with

which Penelope opened the door of the treasure chamber of Odysseus. 21, 7. Its main purpose seems to have been for the ornamentation of furniture. Thus the chair of Penelope's father and the couch made by Odysseus were adorned with ivory. 23, 231. The gates of the house of Penelope were made of silver ivory. 23, 231. 23, 231 was used for making mirrors. The Phoenician sailors brought a gold chain, 23, 231 and a 23, 231 with a 23, 231 at which all the women marvelled. 23, 231. Among the gifts to Penelope from the suitors were a necklace of 23, 231 and a gold and several other pieces of jewelry.

"For Antinous his henchman bore a Trovian robe, great and very fair, wherein were golden brooches, twelve in all, fitted with rich gold clasps. And the henchman straightway gave Eurydamas a golden chain of curious work, studded with amber beads, shining like the sun. And his henchman bore for Eurydamas a pair of earrings, with three drops well wrought, and much grace shone from

them. And out of the House of Peisander
the young man, the son of Polyctor, the squire
brought a necklet, a very lovely jewel.
And when the Achaeans brought each
one some other beautiful gift." 18,242.

A sort of blue steel called *κίανος*
seems to have been extremely rare. It
is mentioned only in one place, and
has a decorative function. In the pal-
ace of Menelaus "men were the walls
which were thus arrayed that from
the threshold to the innermost chamber, and
round them were a fringe of blue" (*κίανος*).

Little information is gained from
the 'Odyssey', concerning the methods of
working in metals. The goldsmith is
mentioned, 2,325. The house is made known
how to use gold for plating, and men
acquainted with the practice of hard-
ening iron by plunging it when hot into
cold water. 2,384.

Stone appears frequently in the 'Ody-
ssey'; but there is no mention of any in-
strument made of stone. The discus is made of stone.
"He spake, and clad even as he had in

... a little ... and caught
up a bright ... the ...
bright ... for ...
the ... continued in casting. With
one ... it ... about
hand, and the stone ... "ling" ...

It is also used for building ...
fence.

"A ... it a high outer court ...
built with stone ...

No mention is made of the ...
or of any part of ... However,
it is possible that they were acquainted
with this ...

Baths.

The ... seem to have been
a very cleanly people. It was customar-
y for guests to bathe on their arrival,
and before leaving. Servants always as-
sisted in the bath. There is nothing
said about putting anything in the

water; but after bathing they were anointed with olive oil. In some places the water is heated, and in others at a condition is not told. It will may be illustrated by the following passages:

"Crete bade her handmaids to set a great cauldron on the fire with great speed they might. And they set the cauldron for the filling of the bath on the blazing fire, and poured water therein, and took faggots and kindled them beneath. So the fire began to circle round the belly of the cauldron, and the water waxed 'Hot.' S, 420

"Now after the maids had bathed him and anointed him with olive oil, and had cast a warm mantle and a doublet upon him. He took faggots from the bath, and went to sit with the chiefs at their wine." S, 421

The ceremony of washing the hands was always gone through, even if a bath had immediately preceded, before eating. When Odysseus was at the house of Circe he washed and was then bac-

ed before a table; but before he ate
a "Handmaid" basin water for the hands
in a goodly golden ewer, and poured
it forth over a silver basin to wash
ritual". 1.3.2. Only in one place does
the poet mention the material from
which the bathtubs were made. Poly.
has given the silver value to Thucydides;
but these, no doubt, were unusually
elegant.

It cannot be determined whether
there were special servants to assist
in the bath or not; but the same
to be implied in one place where
the bath-woman is distinctly referred
to:

"I also will bestow on thee a strong
ere gift that he in turn may give
a present to the bath-woman. 20, 297.

Paucicaa are the maidens, who bathe
after they have washed the clothes,
are the only women who are spoken of
as bathing. No distinction seems to have
made in the case. Thus Penelope bids
her handmaids wash the feet of Odys-
seus whom she had not yet recognized,

and were in the guide of a 1999.

Clutching.

The men wearing the Hamie Yanke were the Xitan, which was made of white woven material. 14, 42 were it they wore a mantle, apex of several places as being woven and of a purple color. 14, 42. This outer garment was fastened by brooches, which at times were very ornamental. 14, 225. The men wore a girdle. 14, 52. Sandals were worn by the men, and probably by the women also; however, this is not mentioned. They wore hair as with leather straps.

"Now he was getting ready to tie
up, cutting a good man oxide". 14, 21

Those of the golden, stone, were golden. The kind of coming for the road is not mentioned except in one place.

"He was clutching as a giving double."

patched and severely, with double leggings
of oxhide, and about 700 eggs, against
the scratches of the thorns, and
long sleeves over his hands by reason
of the brambles, and on his head he
wore a goatskin cap, and so he nurs-
ed his sorrow." 24, 220.

Some of their garments were of very
rich material and highly ornamented. Thus
in describing the dress of Odysseus, Ho-
mer says:

"Moreover, I marked the shining doublet
about his body, as it were the 'skin of
a dried onion, so smooth it was, and
glistering in the sun; truly many wom-
en looked on him and wondered." 19, 232.

"I, too, gave him a sword of bronze,
and a fair purple mantle with double
fold, and a tasseled doublet, and I sent
him away with all honor on his deck-
ed ship." 24, 241.

Some of their ornaments showed great
artistic skill, such as the march of O-
dysseus and the belt of Hercules. [Refer-
ence has been made to these before.]

The garments of the women were often

quite elegant. A long robe was worn
which was girded up. The covering for
the head was a veil, and the face
be drawn over the face. 230

"The queen clad her in a great
shining robe, light of wood and gra-
cious, and about her waist was cast a
sail golden girdle, and a veil without
upon her head." 230

Jewelry was worn by the queen
as can be conjectured from the gifts
given by the sailors to Kamehame. A-
mong these were three golden brooches,
a golden chain stung with a silver
beads, a pair of earrings with three
drops, and a beautiful necklace. 10, 292

Decorations and Emblems.

The armor of the heroic Greek consisted of helmet, shield, greaves, cuirass, and girdle. There were no provisions for the upper part of the leg nor for the back:

"He could not even move, and stand at the entrance of the gate with helmet and shield and lance thrust in, 250

"The goodly-garbed Achæans arose up with a tremendous din." 3, 141

"About his breast was an armor belt, a band of gold, whence numerous things were wrought, hair and wild boar and lion with graining of purple stripe and pattern and slaughter and murder of men." 12, 119

The chief offensive weapons seemed to have been the sword, of which there were various kinds. Most of them were made of bronze, and in many cases

were highly ornamented:

I will give him a sword all of bronze, with a silver hilt & hilt, and a shield of fresh-sawn ivory covers it about, and it shall be to him a thing of price." Il. 24

They, also, had the bow and arrow, which seem to have been used principally in hunting. The arrow was often tipped with bronze Il. 24, and the tip smeared with poison. Il. 24

Hunting, Fishing Etc.

Hunting seems to have been quite common among the Homeric Greeks. A good description of a boar hunt is given in Od. 19:

"Now so soon as early dawn shone forth, the rosy-fingered, they all went forth to the chase, the hounds and the sons of Antinous, and with them went the goodly Odysseus. So they sped up the steep hill of wood-crad Parnassus, and

quickly they came to the windy hollows. Now
the sun was but just striking on the hills,
and was come forth from the soft flow-
ing stream of deep Oceanus. Then the hunters
reached a glade of the woodland, and
before them went the hounds tracking a
scent, but behind came the sons of An-
tolycus, and among them the goodly in-
dysseus followed close on the hounds,
swaying a long spear. Thereby in a thick
fair was a great boar lying, and though
the coppice the force of the west wind
blew narrow, neither did the bright sun
light on it with his rays, nor could
the rain pierce through, so thick it was,
and of fallen leaves there was great
plenty therein. Then the noise of the men's
feet and the dogs came upon the boar,
as they pressed on in the chase, and
forth from his cave he sprang towards
them with his back bristled up and
fire shining in his eyes, and stood
at bay before them all. Then Odysseus
was the first to rush in, holding his
spear aloft in his strong hand, most
keen to smite; but the boar was too

quick for him and struck him above the
knee, ripping through much flesh with
his task he charged sideways, but
he reached not to the face of the man.
Then Odysseus aimed well and smote
him on his right shoulder, so that
the point of the bright spear went
clean through, and the hero fell in the
dust with a cry, and his life passed
from him. Then the dear sons of Autolycus
began to bury them with the car
case, and as for the wound of the no-
ble godlike Odysseus, they bound it up
skillfully, and stayed the Black Flood
with a song of healing, and straightway
returned to the house of their dear
father." 19, 428.

The bow and the arrow were, also,
used in hunting:

"Anon we took to us our curved bows
from out the ships and long shafts,
and arrayed in three bands we began
shooting at the goats; and the god soon
gave us game in plenty." 13, 165.

Deer and hares, also, were hunted:

"Now in times past the young men

43.

used to lead the hound against the wild
goats and deer and Hares!" 17, 293

Hunting the lion is not mentioned in
the "Edmunds". but it was a deadly destructive
to livestock.

"And forth he sallied like a lion moun-
tain-lion - trusting in his strength, who
fared out blower and rained upon with
glancing eyes; amid the time he goes on
amid the sheep or in the track of the
wild deer: yea, his belly bids him go
even to the good homestead to make an
ray upon the flocks." 6, 196

Nets were used to snare birds:

"Even as when thrushes, king of ring,
or doves fall into a net that is set in
a thicket, as they seek to their roosting-
place, and a hateful red harbors them,
even so the women held their heads all
in a row, and about all their necks
nooses were cast, that they might die by
the most pitiful death." 22, 468.

In 20, 552, Penelope dreams of an ea-
gle killing her geese, but there is no
mention of an attempt to destroy the
eagle.

The Homeric Greeks had several methods of obtaining fish; they speared them, caught them in nets, and with hooks:

"And like folk spearing fish they have
 some their hideous meal." Od. 124.

"He found a all sorts of them fallen
 in the flood in the dust, like fishes
 that the fishermen have drawn forth in
 the meshes of the net into a cove of
 the beach from out the gray sea." Od. 122, 123.

Animals.

Homer treats animals in a sympathetic but purely realistic manner. The only sacred animals mentioned are the cattle and sheep sacred to Apollo that pastured on the Island of Thrinacia. Od. 12.

The chief domesticated animals are the horse, ox, sheep, and goat. The horse, yoked to a chariot or wagon, seems to have been used principally for

Traveling:

"Now so soon as early dawn shone forth, the rosy-fingered, they yoked the horses and mounted the inlaid car. And forth they drove from the gateway and the echoing gallery, and Peisistratus lashed the horses with the whip to start them, and the pair flew onward nothing loth."

3,490.

The only other capacity in which they are mentioned is as war animals:

"The Trojans too, they say, are good men at arms, as spearmen, and bowmen, and drivers of fleet horses, such as even most swiftly determine the great strife of equal battle." 18,263

Judging from the treatment of the horses of Telemachus when he came to the house of Menelaus, the horse was cared for well!

So they loosed the sweating horses from beneath the yoke, and fastened them at the stalls of the horses, and threw beside them spelt, and therewith mixed white barley, and tilted the chariot against the shining saccæ of the gateway, and led

the same into the stable dinner! "35

In this case the servants took charge of the horses, and there is no mention of the master or any of his family performing this service; but it would have been considered no disgrace, and no doubt was done. For the sons of Alcinoüs took the mules from Nausicaa's wagon when she returns home.

Besides skelt and white barley mentioned above as food for horses, they also had pasture for them:

"But horses I will take none to Ithaca, but leave them here to graze round your house, for thou art lord of a wide plain wherein is lotus great plenty, and therein is spear-reed and wheat and rye, and white and spreading barley. In Ithaca there are no wide courses, nor meadow land at all."

4,001

Mules are spoken of as plowing and drawing burdens:

"And the noble Clytoneus was far the swiftest of them all in running, and by the length of a furrow that mules cleave in a fallow field, so far did

he shoot to the front." 8, 124. In 2, 121,
the mules, yoked to a wagon with
wheel and fitted upper frame, draw
Hancock and the piled garments to
the cistern. The maid scrupulously attend
to the mules.

Cattle were used for sacrifice and food,
and were also serviceable. They are spoken
of as being "broadbrowed" with "trailing feet"
and "shambling gait". It can be inferred
from the *Odyssey* that domestic animals
were well tended:

"As when calves of the Homestead gather
round the droves of kine that have returned
to the yard when they have had their fill
of pasture, and all with one accord flock
before them, and the folds may no more
contain them, but with ceaseless baying
they skip round their dams, so flocked
they all about me weeping when their eyes
beheld me." 2, 126.

"The folds were thronged with lambs
and kids; each kind was penned by it-
self, the firstlings apart, and the summer
lambs apart, apart too the younglings of
the flock." 9, 220.

The only other one made of even is ploughing!

"Be when a man toge for his supper, for whom all day long the dark snow dog through the yellow field the painted plow, yea and welcome to such an one the sunlight sinketh, that so he may get time to supper, for his home was faint by the way, even so welcome was the sinking of the sunlight to Odysseus." 13, 82.

Men always herded the animals except in 12, 126, where goddesses perform this service for Apollo. The herdsmen were not always slaves, but sometimes worked for wages:

"There might a shepherd man have earned a double wage, the one as watch-herd, the other shepherding white flocks." 10, 85.

Sheep, goats, and swine were used for sacrifice and food. The sheep and goats were kept for their milk, also the fowls are given in another place.

The dog is treated with great respect and sympathy by Homer. When Telamonius went to the agora, he was attended

only by two swift hounds. 2, 11. The kindness
of the master to his dogs is shown in
10, 212.

"The same dogs gave about their lord
when he came home the first, for he
always brings them the garments that suit
their mood, even as the strong wind blows
and the lions fawned around them."

Dogs defend the droves of swine and the
hut of Eumaeus. 14, 18. Great intelligence is
attributed to them. The dog Argus alone
recognized Odysseus on his return; and
on realizing this, Odysseus was so moved
that he shed tears. 15, 304. From their
conduct they seem to be conscious of a
divine presence. Thus when Athena appear-
ed at the hut of Eumaeus "Odysseus was
wary of her and the dogs likewise, which
barked not, but with a low voice shrunk
cowering to the far side of the stabling."
16, 160. Dogs of wonderful workmanlike
appear in the palace of Alcinoüs 1, 11; and
the brooch of Odysseus is decorated with
a stag and a dog. 19, 228.

They seem to have been kept as pets
by the wealthy:

"I know not certainly if he have spent
with this beauty, or if he be country only,
like an our men's trencher dogs that
their lords keep for the pleasure of the
eye." 17, 357.

The goose is the only domesticated
fowl mentioned, and it is impossible
to tell whether they were kept as pets
or for some useful purpose. Thus Kenilworth
says:

"Twenty geese I have in the house,
that eat about out of the water trough,
and it gladdens me to look on them."
9, 543.

Commerce.

Commerce in our present use of the
word cannot really be said to have exist-
ed; but there were a rude sort of traffic.
Traders do not seem to have been held
in high esteem, as may be judged from
the fact that Odysseus became angry, and

said Benjamin had not spoken with him
he said to him.

"We living, as a group, now as I think
there is all like me that are skilled
in games, whereas there are many a-
mong men, rather not than such as
me as some and good in a hundred
ship, a master of sailors that are men
chanters, one with a memory for
the freight, or that both the charges
of a cargo towards land, and of
'reeding' getting gains; then account not
a man of thy trade?" 154

The Phoenicians seem to have been
the chief commercial people, and are
called "greedy merchants" by Homer.
15, 412. Pirates and kidnappers were
prevalent. A servant said to the Phoe-
nician merchants:

"The Takhians, who were sea-rovers,
laid hands on me and watched me a-
way as I came in from the fields, and
brought me hither and set me into
the house of my master, and said
to me, 'goodly gain?' 15, 427

It was common for persons to be

12
was taken, and sold into slavery. These
same merchants, when they had,
took the child of this woman's master,
and Laertes bought him. 5,488.

The famous Greeks did not have
coined money. A man's wealth was
estimated by his landed estate, his
flocks and herds, and the treasure he
had. 17,19. The ox was used in ex-
change. The father of Odysseus gave
twenty oxen for Euryclia. 1,731. The
Phoenicians are spoken of as renowned
mariners and greedy merchants, who
came to the islands of Syria for the
purchase of goods. 15,715.

Men were paid for service in the
war by being given land. Homer
says:

"Now when those others had gone
down from the city, and they came
to the rich and well-ordered farm-
land of Laertes, that he had won for
himself of old, as the price of great
toil in war." 27,205.

Rulership.

The king was at the head of the people. His office was hereditary. Διὸς ἑῷ is an epithet very frequently used in speaking of the king, which seems to imply that he was considered the divinely appointed ruler of the people. He performed the duties of the priest, which held a very important place in the "Odyssey"; thus at 19. 160, Nestor conducted the sacrificial services. 3, 418. Kings must have had an opportunity of becoming wealthy, for Telemachus saw that it is a fine thing to rise from one quickly grown wealthy and become honored. 434.

Public assemblies were held in a place called the agora; but little is known of their nature and the influence they had on public matters cannot be determined from the "Odyssey". 2, 412. Free discussion seems to have been pro-

mitted in these circumstances. The Greeks
fell into a state of civil disorder dur-
ing the absence of Odysseus, for the
Egyptians said that their assembly as well
as their king had been since Odysseus
had departed in the latter ship. It
was probably the king's duty to
summon the assembly, as Menelaus
did this while his father was away.
The King's rule was certainly not des-
potic, for Homer says that Odysseus
ruled over the people as gently as a
father. 2, 47. The subjects do not seem to
have been under absolute obedience to the
king, as can be concluded from their
conduct after they learned that the suitors
had been slain. No mention is made
of their having the least fear of the
king; but they went immediately to the
agora to settle matters as they chose.

However, the people still seem to have
reverence for the king, and Menon says
that Odysseus did not plan these deeds
without the will of the gods. As a
consequence, more than half of the peo-
ple remain faithful to the king. Peace

is then made, after the oath has been
sworn, and a sign from heaven can
then sent. 20, 224.

Oaths.

It was customary among the Homeric
Greeks to confirm a promise by an
oath. The following is an example of
the form of an oath:

"Be thou now my witness before any
god, and the Hesperian Board and the
Hearth of noble Odysseus, whereunto I am
come, that while thou art still in this
place Odysseus shall come home, and
thou shalt see with thine eyes, if thou
wilt, the slaying of the rovers who took
it here." 20, 224.

Oaths were sworn not only by men,
but also by gods to men. Thus when
the goddess Calypso, promises not to
leave Odysseus she takes an oath:

"Let earth be now witness to me, and

the wide Heaven above, and that falling
water of the Styx; the greatest oath and
the most terrible to the blessed gods, that
I will not plan any hidden guile to
them even if I do, but my thoughts are
such, and such will be my counsel, as
I would advise for myself, if ever so
sore a need came over me. For I do
have a righteous mind, and my heart
within me is not of iron, but pitiful
even as I am." 5, 100.

When a covenant was made between
two parties it was accompanied by a
sacrifice:

"Now that godless Cyclops Lath wreaked
vengeance on the heroes, let them make
a solemn covenant together with sacrifice,
and let him be king all his days, and
let us bring about oblivion of the slaying
of their children and brethren: so may
both sides love one another as of old,
and let peace and wealth abound in
their portion." 27, 782.

Religion

The ancient Greek conception of divinity was a combination of a divine person endowed with many human attributes. The gods were always represented as having a human form, and wearing clothing such as was worn by man, except that it was more elegant. 1, 96. They were subject to human passions and emotions. All had a feeling of pity for Odysseus except Poseidon, who raged continually against him. 1, 9. He shows his resentful spirit by causing Odysseus to wander far from his fatherland to avenge the Cyclopes, whom he had blinded. 1, 74. He also seeks vengeance on the Phaeacians for providing for the return of Odysseus. 13, 146. Absolute purity of character is not essential to the gods, although as a rule, they support the cause of justice. Athena is spoken of as being skilled in cunning and stratagem,

and the mists over the tracks of Odysseus. Hermes also, is shown to be an immoral when Homer says that Anticleus, the father of Odysseus' mother, outwitted all men in thievery and swearing, and that this was the gift of Hermes whom he had pleased by making goodly sacrifice. 17, 185

The government of Olympus was modeled on that of the state. Zeus, the father of gods and men was at its head; councils were held, and free discussion allowed. In 20 there is an assembly of the gods, and Athena tries to persuade them to assist Odysseus on his return home.

Homer describes the abode of the gods as follows:

"Not by the winds is it shaken, nor ever wet with rain, nor with the cold can night threaten. But most clear air is spread about it shuddless, and the white light floats over it. There in the blessed gods are glad for all their days, and neither Aithon went when she had shown forth all to

the maiden" v. 12

The gods do not seem to have had supreme power over the destiny of man for good or evil:

"Lo you now, how vainly mortal men do blame the gods! For if we they may commit evil, whereas they even of themselves, through the blindness of their own hearts, have narrow regard that which is ordained" 11, 32

All men have need of the gods, who bring aid to them, and are influenced by sacrifice and prayer. Duty also seems to be essential. The men who are commended for their offerings are good men such as Eumaeus and Odysseus, while corrupt men such as the suitors are condemned on the ground that they do not make liberal sacrifice. 14, 14 Piety toward the gods is closely connected with justice toward man. When Odysseus comes to the Laer of the Phaeacians, he wonders whether "they are friendly, and wild, and unjust, or are they hospitable, and of God-fearing mind." 6, 20

61.

Men were punished for disobedience to divine commands, as was Neptune when, contrary to the warning of the gods, he killed Agamemnon, and married Clytemnestra. ~~22~~ The gods appear as strangers from foreign lands, and are witnesses of the woes and virtues of men. They also give men advice and assistance. Athena appeared in the likeness of Mentor, and procured and manned a ship for Ulysses. 2, 3 &c. At another time she appears in the same guise, and after receiving homage in the heart of Odysseus, she takes the form of a swallow, and perches on the rafter. 22, 239.

Jove, the father of gods and men, is at the head of the Olympian assembly; but his power over the other gods does not seem to have been supreme, for the reason:

"But come, let us three one and all take good counsel as touching his returning, that he may be got home; so shall Poseidon let go his displeasure, for he will in no wise be able to

strive alone against all, in despite of all
the deathless gods." 23

Zeus is the source of the authority
of Kings. He is protector of the poor
and suppliants. The mention is made
of his having very particular omniscience,
as the other gods do. With Athena, he
acts as peacemaker in Athens:

"Then in that hour the son of Cronos
cast forth a flaming bolt, and it
fell at the feet of the grey-eyed goddess,
the daughter of the mighty Sio. Then
grey-eyed Athena awoke to Edyreae, say-
ing:

"Son of Puerter, of the seed of Zeus. E-
dyreae of many devices, refrain thee now
and stay the strife of even-handed war.
But perchance the son of Cronos be
angry with thee, even Zeus of the far-
born voice." 24, 531.

To a certain extent, the other gods
seem to have less power to take
vengeance on mortals for offences without
the cooperation of Zeus. Thus Apollo comes
to him and says:

"Father Zeus, and all ye other blessed

good that his friends, take compass &
gray you in the company of Odysseus,
and of Penelope. That have inevitably
slain my cattle, whom I would want
to be glad as I went toward the stars
by heaven, and when I again turned
earthward from the firmament. And if
they pay me not full atonement for
the cattle, I will go down to Hades
and shine among the dead. 12.312

Athene is the most prominent mem-
ber of the Olympian family in the
'Odyssey', and never in a single in-
stance does she fail to retain her
aim. She is on the side of general
justice, but her morality is not un-
questionable, and she is controlled
in wiles and stratagems.

There seems to have been a slight
trace of animal worship in the religion
of the heroic Greek, as can be inferred
from Od. 15. in regard to the sanctity
of the cows of the herd, which were
sacred to the companions of Odysseus.
A dreadful penalty was inflicted on
them for this act of sacrilege.

The work of the gods is often accomplished by sacrifice, and in this way also they are influenced to fulfill the wishes of man. This ceremony was nearly always performed before eating and drinking as well as at other times, and was not conducted by a priest, but by the head of the family. Cattle and sheep seem to have been most frequently sacrificed, but swine were also sacrificed every day for all the people, the nature of which is not told, in which swine were the only animals sacrificed:

"The swineherd joined them every time, the best of the flock." 20, 162.

In the courtyard of Odysseus' house was an altar erected to Zeus:

"He stood with the loud cry in his hand, but his heart was divided within him, whether he should step forth from the hall and sit down by the well-wrought altar of great Zeus of the household court, whereon Laertes and Odysseus had burnt many pieces of the thigh of

over, or should spring forward and be
such Olympian by his knees? 22,300.

The sacrifice made by Nestor before
Telemachus left may be taken as an
illustration of this service:

"The smith came holding in his
hands his tools, the instruments of his
craft, anvil and hammer and well-
made pincers, wherewith he wrought the
gold: Eteone too came to receive her sacr-
ifice. And the old Knight Nestor gave
gold, and the other fashioned it skil-
fully, and gilded therewith the horns
of the tripod, that the goddess might
be glad at the sight of her fair of-
fering. And Eteone and goodly Echeclus
led the tripod by the horns. And Uly-
sses came forth from the chamber
bearing water for the washing of hands
in a basin of floured wheat, and
in the other hand he held the bar-
ley-meal in a basket; and Thon-
ides, steadfast in the battle, stood
by holding in his hand a huge
axe, ready to smite the tripod, and
Perceus held the dish for the priest,

and the old man Nestor, divine of
chariots, performed the first rite of the
washing of hands and the sprinkling
of the meal, and he prayed instant-
ly to Athena as he began the rite, cast-
ing into the fire the lock from the
head of the victim.

Now when they had prayed and
tossed the sprinkled grain, straightway
the son of Nestor, gallant Telemachus,
stood by and struck the blow; and
the axe severed the tendons of the
neck and loosened the might of the
heifer, and he uttered a loud cry,
the daughters and the noble
wives and the wife-revered of Nestor,
Eurydice, eldest of the daughters of
Clytemnestra, and when they lifted the
victim's head from the wide-world
earth and held it so, while his
strutted, leader of men, cut the throat.
And after the black blood had welled
forth and the life had left the bones
quickly they broke up the body, and
anon cut pieces from the thighs all
duly, and wrapped the same in the

fat, folding them double, and laid on
fresh thyme. So that the men had
them on the left neck, and passed
over them the red wine, and by
the side the young man told in
their hands the wine changed colors.
Now after the thighs were quite con-
sumed and they had tasted the in-
ner parts, they cut the rest up small
and spitted and roasted it, holding
the shank white in their hands. LS, 356.

The custom of sprinkling barley-meal
over the victim for sacrifice, and the
altar must have been a very impor-
tant part of the service; for the com-
rades of Odysseus, when they had
killed the Herds of Apollo, and
were making sacrifice to propitiate
the god, as they had no white bar-
ley meal, plucked the leaves from
the oak tree and used them in-
stead. LS, 357.

Dreams, Omens, etc.

The Foremost Oracle believed in omens drawn from the flight of birds, from dreams, and from sacrifices. The man who was the interpreter of omens, was called *phylax*. Everyone, however, did not have confidence in the seers, for when Halitherses interpreted the vision of the two eagles sent by Zeus, Eurymachus said:

"Now, old man, get thee home and busy thyself to train some children, lest haply they suffer harm thereafter! But herein am I a far better prophet than thou. Howbeit there be many birds that fly to and fro under the sun's rays, but all are not birds of fate."

2, 174.

Penelope's dream of the quail was interpreted 'by Odysseus' as forecasting the return of her husband, and the news

of the nature of birds. It is shown that the
birds in the air could produce
these sounds from signs. He also
explains some from the flight of
birds:

"Hear me, and I will prophesy to the
immortals, but it into my heart, and
as I deem it will be accomplished.
Even as yonder eagle came down from
the hill, the slave of his birth and
kin, and snatched away the goose that
was fastened in the house: even so
shall Odysseus return home after much
trial and long wanderings and take
vengeance; yea, or even now is he
at home and sowing the seeds of
evil for all the nooks." 15, 172.

Homer says, when the companions
of Odysseus were roasting the flesh of
the oxen of Apollo:

"And soon thereafter the gods showed
forth signs and wonders to my compa-
ny. The skins were cracking, and the
flesh belching upon the spits, both the
roast and raw, and there was a sound
as the voice of fire." 12, 392.

In one place Odysseus stays, and
receives in men from a casual view.

Lifting up his hands he prayed to
Zeus:

'Father Zeus, if ye gods of good and
evil have led me over wet and dry,
to mine own country, after ye had
plagued me sore, let some one I
pray of the folk that are waking show
me a word of good omen within,
and without let some other sign be
revealed to me from (Zeus).'

'So he spake in prayer, and Zeus,
the counsellor, heard him. Straightway
he thundered from shining Olympus,
from on high from the place of
clouds; and gladly Odysseus was
glad. Moreover a woman, a quinder
at the mill, uttered a voice of men
from within the house hard by,
where stood the mill of the shep-
herd of the people, let these hand-mill
women in all ways want to
best themselves, making meal of
barley and wheat, the marrow of men.
Now all the others were asleep, for

They had given a rich harvest of
grain, but the sea was wild and
the weather of all. The sea was
at the given and spoke a word
to the land!

But the sea, with a great and
great noise, had the sea and
the stars sky, yet nowhere is
there a cloud to be seen! this surely
is a portent show and showing to
some mortal. Fulfill now, I pray thee
even to miserable me, the word that
I shall speak. May the waves, on
this day, for the last and latest time
make their feasting in the halls of
Odysseus! They have loosed my house
with cruel toil to feed their bodies
meat, may they now and there rest!

Thus she spoke, and goodly Ody-
seus was glad in the sound of the
voice and in the thunder of Jove's
for he thought that he had gotten
his vengeance on the guilty! 20, 100

Sneezing was regarded as a good
omen. When Telemachus sneezed, Penelope
laughed, and said to Eumaeus!

"Go, call me the stranger, even saying
to my presence. But thou shalt not count
him thy son, nor shall he count thee
his, on all any words! Therefore no
half-counsel shall I give thee, the man
in every one, nor shall any avoid
death and the fate!" 14, 127.

The only oracle mentioned as being
consulted was the one at Dodona.
Hesiod said:

"As for him he had gone to Dodona
to hear the counsel of Jove, from
the high leafy oak tree of the god.
How he should return to his own dear
country, having now been long away,
whether shortly or by winter's ⁴⁰ ~~late~~ ^{late}
This oracle is again referred to
in 14, 127.

The Dead.

The abode of the dead was called Hades. The approach to this place was by the way of the river Oceanus. Odysseus said:

"She comes to the limits of the world, to the deep-flowing Oceanus. There is the land and the city of the dead, surrounded with mist and cloud, where none can see the shining sun, nor does on them melt the rays, with which he clothes up the stars, & awakes, when again he turns 'earthward' from the firmament, but deadly night is outspread over miserable mortals. This wind came and ran the ship across and set it to the waves; but for our part we held on our way along the stream of Oceanus, till we came to the place which Circe had declared to us". 11, 12

This place is described by Circe

as follows:

"But when thou hast now sailed in thy ship across the stream Oceanus, thou art in a waste shore and the grove of Persephone, even tall poplar trees and willows that shed their fruit before the season, there beach thy ship by deep eddying Oceanus, but go thyself to the dank house of water. Thence into a cavernous place Pygmægethon, and Cyclops, a trench in the water of the Styx, and there is a rock, and the meeting of the two roaring waters!"

10,508.

There was also a region called the Elysian plain where Menelaus was, and where Menelaus would go because he was the husband of Helen, daughter of Zeus. Homer says of this place:

"There life is easiest for men. No snow is there, nor yet great storms, nor any rain; but always ocean sends forth the breeze of the still West to blow cool on men: men, for thou hast Helen to wife, and thereby they

deem thee to be the son of Zeus." 4, 563.

Minos, the judge of the dead, is mentioned only once:

"Here then I saw Minos, glorious son of Zeus, wielding a golden scepter, giving sentence from his throne to the dead, while they sat and stood around the prince, asking his doom through the wide-gated house of Hades" 11, 568.

Persephone and not Hades seems to exercise the governmental functions in the under world, as in no place is any reference made to him in this capacity and there is to liv. 1, 213, 226.

Homer had no real conception of the immortality of the soul. The spirit became a *phantom* (*εἶδωλον*) without sense, memory, or reason, and merely escaped utter annihilation. Od. 11 The mother of Odysseus says to him:

"Even on this wise it is with mortals when they die. For the sirens no more bind together the flesh and the soul, but the great force of burning

45

fire abolishes these, so soon as life
hath left the white bones, and the spirit
it like a dream, flies forth and is
near." 11, 219.

A peculiar conception of a sort of
alternate immortality is given in the
case of Castor and Polydeuces:

"Here twin are we, but the quick
evening earth is over them; and even
in the nether world they have home
at the hand of Fate. And they pro-
ceed their life in turn, living one
day and dying the next, and they
have gotten worship even at the gods."
1, 306.

Another idea of Homer's is the sur-
vival of the elements of the human
being after death, as in the case of
Heracles:

"And after him is descended the mighty
Heracles, his phantom ($\epsilonἰδωλον$), I
say; but as for himself ($αὐτός$) he
hath joy at this banquet among the
deathless gods, and hath to wife Hecuba
of the fair ankles, child of great
Zeus, and of here of the golden sand-

10.

When Odysseus made his journey
to the Under World he performed a cu-
rious ritual:

"These Perimedes and Eurydamas held
the victims, but I drew my sharp
sword from my thigh, and dug a
pit, as it were a cubit in length and
breadth, and about it poured a drink-
offering to the dead, first with mead
and thereafter with sweet wine, and
for the third time with water. And
I sprinkled white meal thereon, and
entreated with many prayers the strength-
less heads of the dead, and promised
that on my return to Ithaca I
would offer in my house a barren
heifer, the best I had, and fill the
pyre with treasure, and apart unto Cir-
ceias alone sacrifice a black ram with-
out spot, the fairest of my flock. But
when I had besought the tribes of the
dead with voice and prayers, I took
the sheep and cut their throats over
the trench and the dark blood flowed
forth, and so, the spirits of the dead
that he departed gathered them from

out of Erebos. Brides and youths unwept,
and old men of many and evil days,
and tender maidens with grief yet fresh
at heart; and many there were, wound-
ed with bronze and blood, some
lain in fight with their bloody
mail about them. And there many
ghosts flocked together from every
side about the trench with a mon-
drous cry, and pale fear got hold
on me. Then did I speak to my
company and commanded them to
slay the sheep that lay slain by the
sitiless sword, and to consume them
with fire, and to make prayer to
the gods, to mighty Hades, and
to dread Persephone, and myself I
drew the sharp sword from my
thigh and sat there, suffering not
the strengthening heads of the dead
to draw nigh to the blood, ere I
had word of "Heirecias." 11.23.

Heirecias, alone of the spirits in
Hades, was able to recognise Ege-
sens, and took to him. The story
after tasting the blood of the sacrificed

visions regained some of their faculties. Thus when Odysseus sees the spirit of his mother he says to Teiresias:

"I see here the spirit of my mother dead; lo, she sits in silence near the blood, nor deigns to look for me in the face nor speak to him! Tell me, prince, how may she know me again that I am he?"

"So spake I, and anon he answered me," and said:

"I will tell thee all sayings, and will put it in thy heart. Whosoever of the dead that is departed thou shalt suffer to draw nigh to the blood, he shall tell thee sooth; but if thou shalt grudge any, that one shall go to his own place again?" 11, 170.

These references seem to show that the idea of a future life was familiar, but not that it had been very clearly apprehended. That it was looked to with some displeasure may be conjectured from what Achilles says to Odysseus:

"Nay, speak not comfortably to
of death, oh great Odysseus. Rather would
I lie on the ground as the hieling
is another, with a landless man who
had no great livelihood, than wear
away among all the dead that he
deserted." 11, 791.

The future state offered the possi-
bility of ~~eternal~~ suffering. Thus Sisy-
phus, Ixion, and Tantalus are con-
demned to terrible and unending pun-
ishment. 11, 570.

Funeral Rites.

Burial seems to have been very es-
sential to the departed spirit. It is
denied at times, as a punishment
of some heinous deed. Homer says of
Agamemnon:

"Then even in the death would they
not have heaped the piled earth over
him, but dogs and fowls of the

his would have surrounded him as he lay on the plain far from the town. Nor would any of the Achaean women have bewailed him; no dead was the deed he contrived". 3, 258.

This service does not seem to have been necessary for spirits to pass to the under-world, as Elpenor, 5, 83, and the suitors, Od. 24, have among the dead before this has been performed. Elpenor, however, on the descent of Odysseus into Hades, goes to him, and earnestly beseeches him to bury him when he returns to the world above. 11, 63. Even spirits seem to have had some influence on the gods, for Elpenor says to Odysseus:

"Leave me not unburied and unburied as thou goest hence, nor turn thy back upon me, lest haply I bring on thee the anger of the gods". 11, 71.

Sacrifices were made, and games were held as part of the funeral services. The burial of Achilles is a good illustration of this service:

"Anon when when we had so...

to the ships from out of the battle,
 we laid thee on a bier and washed
 thy fair flesh clean with warm wa-
 ter and unguents, and around thee
 the Danaans shed many a hot tear
 and shore their hair. And forth from
 the sea came thy mother with the
 deathless maidens of the waters, when
 they heard the tidings; and a won-
 derful wailing rose over the deep, and
 trembling fell on the limbs of all the
 Achaeans. Neca, and they would have
 sprung up and departed to the hol-
 low ships, had not one held them
 back that knew much lore of
 old Nestor, whose counsel proved
 heretofore the best. Out of his good
 will he made Nacaeus, and spoke
 among them:

'Hold, ye Argives, flee not, young
 lords of the Achaeans. Lo, thy mother
 from the sea is she that comes,
 with the deathless maidens, of the wa-
 ters, to behold the face of her dead
 son.'

So he spoke, and the high-hearted

Achaean ceased from their flight. Then
round thee stood the daughters of the
ancient one of the sea, holding a
pitiful lament, and they clad thee a
loft in crimson incorruptible. And all
the nine Muses one to the other reply-
ing with sweet voices began the dirge:
There thou wouldst not have seen us
Argive but wept, no mightily rose up
the clear chant. Thine for seventeen
days and nights continually did we
all bewail thee, immortal gods and
mortal men. On the eighteenth day
we gave thy body to the flames,
and many well-fatted sheep we
slew round thee, and kine of sham-
bling gait. So thou wert burned in
the garments of the gods, and in
much unguents and sweet honey,
and many horses of the Achaeans
moved mail-clad around the pyre
when thou wast burning, both foot-
men and horse, and great was the
noise that arose. But when the flame
of Hephaestus had utterly abolished
thee, so, in the morning we gathered

15
together they white bones, Achilles, and
laid them in winding robes and
sagumts. They mother gave a tiny bank
led golden urn, and said that it
was the gift of Eurygus, and the
workmanlike of renowned Peliaestus.
"Herein lie thy white bones," great Achil-
les, and mingled therewith the bones
of Patroclus son of Menoetias, that
is dead, but spirit in the dust of
Antilochus, whom thou didst honour
above all thy other companions, after
Patroclus that was dead. Then over
them did we pile a great and
goodly tomb, we the holy folk of
Argive warriors, high on a fitting
headland over wide Pelopont, that
it might be far seen from off
the sea by men that now are, and
by those that shall be hereafter.
Then thy mother asked the gods
for glorious prizes in the games,
and set them in the midst of the
lists for the champions of the A-
chaeanes. In days past thou hast
seen at the funeral games of many

a law. whence, after some king's death,
the young men find themselves and
make them ready for the mood of
victory; but couldst thou have seen
these gifts thou wouldst most have
marvelled in spirit, such glorious
brizes did the goddess set there to
honour thee; even Thetis, the silver-
footed; for very dear wert thou to
the gods. Thus not even in death
hast thou lost thy name, but I thee
shall there be a fair renown for
ever among all men, Achilles." 24, 73.

People who died away from home
seem to have been taken to their own
home for burial!

"And each brought forth his dead
from the halls, and buried them; but
those that came out of other cities they
placed on swift ships, and sent to
fisherfolk to carry each corpse to his
own home." 24, 415.

Casting Lots.

Mention is made three times in the "Odyssey" of casting lots to determine matters. After Odysseus had prepared the stick to put into the "eye" of Polyphemos, he said:

"I bade my company cast lots among them, which of them should risk the adventure with me, and lift the bar and turn it about in his eye, when sunset came upon him. And the lot fell upon those from whom I myself would have been fain to choose; and I appointed myself to be the fifth among them." 1, 981.

It was decided, whether Odysseus or Eurylochus should lead the company to visit Circe by casting lots:

"And now we shook the lot in a branch-fitted helmet, and set leapt the lot of the proud Eurylochus." 10, 205.

In one case the one sent for the
division of property:

"Through the gate of death came this
man to the house of his son, and the
sollant came to what was his home
his living and his estate was it."

17, 201

The Family.

The family life among the Norwegians
is much more strong. The mother
of a family was so proud of
her sons when they were young and
way and die; the sorrow of the aged
father when he thought his son was
dead, and the great joy at his
return, are very pathetic. Ex. 111

I have seen one who was greatly moved he did
not suppress his emotion. There was
Pacifier thought his son was dead
home again!

"On the old man fell a black

cloud of sorrow. He bathed his hands
 he scattered the dust and ashes and
 showered them on his gray head,
 with wailing groaning. Then the heart
 of Laertes was moved, and up
 through his nostrils whopped a sob. He
 then stood & wept at the sight of
 his dear father, and he sprang to-
 wards him and laid on his neck
 and kissed him." 24, 315

Odysseus showed the affection and
 interest, which he felt in his rela-
 tives when he was about to start
 to Troy, and said to Penelope:

"I know not if the gods will suf-
 fer me to return, or whether I shall
 be cut off there in Troy; so do thou
 have a care for all these things. Be
 mindful of my father and my
 mother in the halls, even as now
 thou art, or yet more than now,
 while I am far away. But when
 thou meet thy son a bearded man,
 marry whom thou wilt and leave
 mine own house." 18, 263.

Due reverence is shown for the

old. Telemachus in one place says to Mentor:

"However, a young man may well be abashed to question an elder." 3, 24.

At another time Nestor takes special pains to Mentor because he is the oldest. 3, 44.

Extreme forms of sin are not mentioned in the life of the Homeric Greek. Although they took great delight in all forms of social enjoyment, they had a great aversion for excess, drunkenness was held in contempt, and a description of its degradation is given in the drunken stupor of Polyphemus. 9, 311. Little mercy or pity is shown towards enemies. Revenge for wrong is carried to a great length, as in the case of Odysseus when he took vengeance on the suitors and maid servants. 22, 457. However, real cruelty in punishment is shown only once in the "Odyssey". Odysseus said to the swineherd and goatherd:

Do you twain tie his feet and arms behind his back and cast him

into the chamber, and close the door
after you, and make fast to the
lady a twisted rope, and drag him
up the lofty pillars till he be near the
roof beam, that he may hang there
and live for long, and suffer grievous
torment." 22, 179.

The ancient display the lowest
degree of immorality shown in the
Homeric Greek world; life is taken
for some mere or for mere sport;
not a low value was set upon
human life. The person who killed
another through passion, had to flee
merely to escape the vengeance of the
murdered man's relatives, and obtained
reception elsewhere without difficulty.
Odysseus in speaking of Antiochus
says:

"So I smote him with a bronze-
shod spear as he came home from
the field, lying in ambush for him
by the wayside with one of my com-
panions. And dark midnight hid
the heavens, and no man marked
us, but privily I took his life away.

Now after I had slain him with a sharp spear, straightway I went to a ship and brought the lovely Phoenicians, and gave them spoil to their hearts' desire. I charged them to take me on board, and land me at Tylos or at goodly Sidon where the Phoenicians rule." 18, 205.

Position of Woman

Woman held a high position among the Homeric Greeks, yet there were some privileges which seem to have been denied her. Penelopea did not join her father and the Phaeacian nobles at the feast, 112; and Penelope not apart from Helen, 220, and Edycea, 240, who, standing, she was exceedingly anxious to have the gift of the tunic, 1176.

The marriage he was held sacred, as is shown by the faithfulness of Penelope. True affection existed between Edy-

some and Penelope. Menelaus and Helen,
Alcinous and Arete. Man has a cer-
tain authority over woman, but it does
not destroy her freedom nor the re-
spect for her.

Then Telemachus says to his moth-
er:

"Haste! go to thy chamber and wind
thine own housewiferies, the loom and
distaff, and bid thy handmaids ply
their tasks. But speech shall be for
men, for all, but for me in chief;
for mine is the lordship in the
house". 1,350.

However in Od. 23, the closest sym-
pathy and confidence are shown to
exist between Penelope and her sons.
Nausicaa was treated with great kind-
ness by her father and her brothers.
When she asked her father for a
wagon that she might go to the
river to wash the soiled garments, he
said:

"Neither the mules nor ought else do
I gudge thee my child. Go thy way,
and the thrails shall get thee ready

a high wagon with good wheels, and
filled with an upper grade of wool.
After she had returned from marketing,
her brothers met her at the gate,
forced the mules from the wagon,
and carried the garments within. Ed.

Before Odysseus leaves the palace of
Alcinous, he makes the following pray-
er in behalf of Nausicaa:

"May the gods grant thee all thy
heart's desire: a husband and a home,
and a mind at one with his may
they give - a good gift, for there is
nothing mightier and nobler than when
a man and wife are of one heart
and mind in a house, a grief to
their foes, and to their friends great
joy, but their own hearts know it
best." 6, 180.

Women were often veiled, and attend-
ed by maid servants when they came
into the presence of men, but this was
not an habitual custom:

"Now when the fair lady had come
unto the women, she stood by the
door - past the well-builded roof

holding up her glittering hair before her face; and a faithful maiden stood on either side this." 1,301.

However, in many other cases they are unvisited and unattended, as when Helen comes from her chamber. 1,120.

Children.

Throughout the "Edgwy", great affection is shown to exist between parents and children. The good king was said to be as "gentle as a father". 5,18. Helena chide says to Athens:

"See, verily thou speakest these things out of a kindly heart; as a father to a son". 1,308.

Helen shows true grief and repentance because she deserted her home:

"Now at the last I groaned at the blindness that Aphrodite gave me; when she led me further away from mine own country, forsaking my child and

one kind of character and my lord, that
lacked not might whether for wisdom
yet for beauty!" 222

Everything indicates that small children
were well cared for, and kindly
treated. A very pretty picture of family
life is shown when Antiochus comes
to the house of Paertes to see his
daughter:

"Now Antiochus once had gone to
the rich land of Ethiopia, and found
his daughter was a child new-born,
and when he was making an end
of supper, behold, Euphrosia set the table
for his kins, and spoke and hailed
him:

"Antiochus, send now a name to
give thy child's own son; for to he is
a child of many prayers."

Then Antiochus made answer and
spoke:

"My daughter and my daughter's
lord, give ye him whatever name
I tell you. For, behold, we are come
hither in great wrath against many
a one, both man and woman and

the faithful youth. Therefore let the child
name be "a man of worth". I suppose.
But when the child reaches his full
growth, and comes to the great
house of his mother king of Iva-
nacus, where my messenger
will give him a gift out of these
and send him on his way rejoic-
ing!

Therefore it was that Odysseus went
to receive the splendid gifts. And An-
ticleus and the sons of Anticleus
grasped his hands and greeted him
with gentle words and sympathy.
His mother's mother, cast her arms
about him and kissed his face
and his beautiful hair. Then Anticleus
called to his renowned sons to get
ready the meal, and they hastened
to the call." 19,400.

Children were provided with a nurse
to look after them. The nurse of eu-
mans was faithful to her charge,
and gave him to the Phoenician mer-
chants to take away her daughter. She
told them that they could sell him

into slavery, and he would bring a
great price. ~~As to this woman,~~ must
have been an exceptional case, for
in other places she appears to be very
faithful and fond of the child in
her care. Even after the child is
grown her affection seems to be un-
impaired. Teliachus was fond of
his nurse, and had great trust in
her. When he went in search of his
father, she was the only person in
whom he confided; and she, in turn,
showed her love for him by trying
to persuade him not to go, and said
to him when he told her his in-
tentions:

"Ah, wherefore, dear child, hath such
a thought arisen in thine heart? How
shouldst thou fare over wide lands, thou
that art an only child and well-belov-
ed? As for him he hath perished, O-
dysseus of the seed of gods; far from
his own country in the land of strange
men. And yonder men, so soon as they
are gone, will devise mischief against
thee thereafter, that thou mayest perish

by smile, and they will share among
them all the wealth of things. Pray,
abide here settled on these new lands:
Thou hast no need upon the deep sea
harvested to suffer with and go wondering
ing!

Then once Calomachus answered her
saying: "Take heart, nurse, for so, this
my purpose came not but of a
god. But never to tell no word of
it to my dear mother, till at least
it shall be the seventh or eighth
day from hence, or till she shall
me of herself, and then of my de-
parture, that so she may not mar
her fair face with her tears." 1, 302.

In one place, the poet speaks of
playthings being given to children:
"And the fair Melantho chid him shame-
fully, Melantho that loves Legas, but
Penelope heard, and entreated her ten-
derly as she had been her own child,
and gave her playthings to her heart's
desire." 18, 323.

Hospitality.

Great importance was attached to the virtue of Hospitality among the Homeric Greeks. It was the rule that a guest should be entertained before any questions were asked as to who he was. These manners entertained Odysseus a whole day before he asked his name. Od. 5. Zeus was the special guardian of beggars and suppliants. Pausanias in speaking of his maidens of Lacedaemon says:

"Nay, but this man is some helpless one come hither in his wanderings, whom now we must kindly entertain, for all strangers and beggars are from Zeus, and a little gift is dear." 6, 206.

And again when Lacedaemon has come to the palace of Alcibiades, Echeclus, an ancient lord, says:

"Alcibiades, this truly is not the more seemly way, nor is it fitting that the

14
stranger should sit upon the ground
in the midst of the guests, while
these men refrain from eating, they
said. Now come, bid the stranger a-
rise, and set him on a chair inlaid
with silver, and command the hench-
man to mix the wine, that we may
have health likewise before us, whose
joy is in the banquet, who attendeth
upon our good superiors? 1159.

Great honor is shown to distinguish-
ed guests, and they are sent away with
valuable presents. 1160. The hospitality
of the Homeric Greeks, and their gra-
cious manner of receiving and en-
tertaining, is well shown when Helen-
achus and his friend arrive at the
palace of Menelaus, during a feast:

"Midnight those two, the Lord Helen-
achus and the splendid son of Nestor,
made halt at the entry of the gate.
They and their horses. And the Lord Etes-
nius came forth and saw them, the
ready squire of renowned Menelaus; and
he went through the palace to bear
the tidings to the wife of the pro-

He and standing near again to the
ground under.

Meanwhile, stretching of them, now we
two strangers, wherever they be, two
men like to the image of great power.
Say, shall we turn their swift horses
from under the yoke, or send them
onward to some other host who shall
receive them kindly?

Then in some displeasure spoke to
him the messenger of the fair hair: 'Strenuous
son of Northumb! Truly thou art not a
fool, especially, but now for this man
like a child thou talkest folly. Surely
remember it, much Hospitable cheer of
other men, and our time came hither,
when it is time to come home hap-
py, see us not from affliction. Nay,
ye, yoke the horses of the stranger
and we see the groom, and then go
ward to the house to part with us.'

So spoke he, and Strenuous gazed
some time full, and called the other
ready, advised to assist with him. So
they took the waiting horses from
beneath the yoke, and fastened them.

at the stable of the house, and then
 beside them, spelt and thence moved
 white barley, and tilted the chariot
 against the shining face of the gate
 way, and led the horse into the hall
 stable, and they stood and waited
 as they passed through the palace of
 the king, the feasting of the king;
 there were a pleasure as it were of
 or more through the lofty palace of
 renowned the manner. But after they had
 gazed their fill, they went to the
 island to the end of the land, where
 when the maidens had bathed them
 and anointed them with rose oil, and
 sat about them three weeks and three
 days, they sat on the chair of the
 house, none of them, and a handmaid
 gave water for the hands in a golden
 golden vessel, and poured it forth over
 a silver basin to wash withal, and
 to their side she drew a polished
 table, and a golden silver food was
 set at by them, and laid upon the
 board many dainties, giving it away of
 such things as she had by her, and

a corner after and placed by some
 platform of some kind of grass, and
 high them to set golden bowls. So
 the women of the fair had guided the
 train and shaken!

Take ye food and be glad, and
 thereafter when ye have supped, we
 will ask what more ye are for the
 blood of your people. We not lost in
 you, but we are of the line of men that
 are accepted things the partings of you;
 so no child could sing some like you.

So shake to and took and set upon
 them the fat excellent roasted, which
 they had given him as his reward
 by way of honour. And they stretched
 forth their hands upon the good cheer
 set before them. Now when they had
 put from them the desire of meat and
 drink, then came shake to the son of
 Nestor, holding his head close to him,
 that those others might not hear. He

Then Menelaus and Telemachus con-
 versed for a time; and while Telemachus
 was wondering on what had been
 said, " Helen" came forth from her fragrant

120
vested chamber, like Artemis of the gold-
en crown; and with her some women
and set for her the well wrought chair,
and Alceste bore a rug of soft wool,
and Phylis bore a silver basket which
Alceste gave her, the wife of Polybus,
who lived in the land of Egypt. There
is the chiefest store of wealth in the
house. He gave two silver vases to
Theoclymenus, and tripod tripod, and
ten talents of gold. And besides all
this, his wife bestowed on Helen some
as gifts, a golden distaff and a
spindle and a silver basket with
wool beneath, and the silver thence
it were finished with gold. This
it was that the handmaid Phylis
bore and set beside her, filled with
dressed yarn, and across it laid a
distaff charged with wool of violet
hue. So Helen sat her down in the
chair, and beneath was a cushion for
the feet. And anon she spoke to
her sons and questioned them of each
thing." 4, 120.

After Helen came in, they continued

the conversation, and many things
were spoken of, which brought sad
news to the hearts of all. At last
Phaedra suggested that they were
wasting, and should about supper.

"So awake he, and Aphrodite poured
water over their hands, the ready signs
of the sacred ritual. And they
shook forth their hands upon the good
cheer, almost before them.

Their young daughter of years turned
to new thoughts. Presently she cast a
drug into the wine, whereof they drank,
a drug to kill all pain and anger,
and bring forgetfulness of every sor-
row. Those should drink a draught
thereof, when it is mingled in the
bowl, on that day he would let no
tear fall down his cheeks, not though
his mother and his father died, not
though man slew his brother or his
died now with the sword before his
sacred, and his men were beheld it.
The medicine of such virtue and so
neither had the daughter of years, which
Phaedra. The wife of Chon. had given

of the writers at the house of Ligon
with their common readers, and in
the end to be known, all.

Slavery.

Slavery existed among the American
Indians, but in a mild form, ^{the} ~~the~~
taken in war were made slaves
as can be conjectured by the follow-
ing simile:

Find me a woman whose throat
was cut by her own sword, and who hath
fallen before her city and the host.
warding from her life, and who
cries out the bitter days and who
holds him dying and drawing difficult
breath, and who sees his body
wail around, while the women be-
hind smile her with whom she took
and shoulders and lead her up into
bondage, to wear labor and trouble,
and with the most bitter grief, her

chuck are wanted: now so pitifully
fell the love beneath the banner of a
depression." 2222.

When I began to tell my Odyssean
his story, he says that he was
kidnapped by merchants, and sold
into slavery. There is no instance in
the "Odyssey" of a master being cruel
to a slave, but they seem to have
been treated with the greatest kind-
ness. No exceptional cases are mention-
ed concerning them, except that they
received their food, clothing and house
from another, later on, I think, it can
be inferred from what Eurymachus
said that the slave had the right
to hold property!

"For surely the gods have stayed
the returning of my master, who would
have sold me diligently, and given
me somewhat of my price, a house
and a parcel of ground, and a
comely wife, such as a kind lord
gives to his man, who hath labour-
ed much for him, and the work of
many hands had with him in

...and ... in the ... this
... of ... I ... there
... could ... have ...
... greatly, ... grown ... it
... 1853.

Although it was a mild form of
slavery, yet it must have been attended
by a sense of disappointment
and degradation, for ...
... take away the half of a
man's ... the day of ...
... 1853.

The ... which ...
... and ...
... returned home
and came to the house of ...
... the ...

"Then the ... up in
... and out of his hands
... the ... he was ...
... the ... and he
came ... against his master and
kissed his hand and both his beauti-
ful eyes and both his hands, and
he set a great ... and even
as a ... father ... a son

that her own in the world, from
a poor country, the only son and
well-beloved. For when she had
great sorrow and travail, even as did
the greatly sorrowful fall upon the
neck of gentle Telemachus, and his
him all over as one rescued from
death, and he could stand and
shake to him "winged words" like

"This is me and illustrated of
the maid servants of Odysseus on
his return."

"Then the old wife went through
the gate hall of Odysseus to tell the
women, and to hasten their coming.
So they came forth from their cham-
ber with towels in their hands, and
gave about Odysseus, and embraced
him and kissed and clasped his hand
and shoulders and his head loving-
ly, and a sweet ringing came on
him to weep and moan, for he
remembered them away and." ~~2445~~

Slaves were very faithful and sin-
cere in their duty to their master.
While the disguised Odysseus was

staying at the end of the passage. He
was usually pleased to see the stout
weathered of his bodyman, who
would not sleep apart from the
master but would come down
to them. But say down now then.

17, 25

The kute in which the servants
lived were near the house of the
master.

There was a house, and all about
it was the kute where the Thakali
were sent to eat and drink and
sleep. "A kitchen that worked their
will." 24, 25

Latitudes of women.

Most of the indoor duties of the
house were performed by women.
They were employed as house keepers,
3, 4, 7, 9, and nurses. 2, 3, 4 Sometimes
one servant acted as a nurse of the

others!

"He now, aged eight, that understood
all the common movements in and out
could follow any soldier into the war
has no more to say to them!" 20, 1891

Spinning and weaving were among
the main occupations. ~~They also~~ They also
ground the barley and wheat into
meal. This is spoken of in the home
of Edyene!

"Let these hand-women weave women
in all were used to better themselves,
making meal of barley and wheat.
The making of men. Now all the th-
ere were active in they had ground
out their task of grain, but the one
alone started out with being the work-
er of all. She was stayed her son
and 'shake a word' 20, 1891

"You need to have been no disre-
putation attached to housework, as we
saw the beautiful and accomplished
Maori engaged in the household
task of doing the family washing.
La. 1891 While by far the larger part
of the household work was done by

History of the

“As when a man togs for his sup-
per. In whose all day long the dick-
ens drag through the green since the
pointed down, up and welcome to such
an one the sunlight winketh. That is

he may get time to suppose for this
house was built by the way, some as
was the building of the new
right to Edgewood Hall.

In no place in any reference made
to government and there seems to have
been no designation attached to the
care of animals, like the fashion of
nautical care for the mules when
she returns from working. &c.

The herdsmen consist of cowboys,
goatherds, sheepherds, and mulemen.
There were in the majority of cases
herdsmen, but sometimes they
were hired laborers. Among the arti-
sans are mentioned workers in met-
als, carpenters, and shipbuilders.

The most noteworthy institution made
of merchants is where the Persians
came to Syria, and remain
there for a year, trading. 5,415

The minstrel was an essential mem-
ber of every well-ordered household
and was shown great honor:

"Minstrels from all men on earth
get their meed of homage and worship;

arranged in two rows, each with three
the father of song and the life
of antiquity? 1, 2, 3

It was the duty of the bard to
perform a. to entertain at the festival,
which he did by singing about new
and interesting subjects to the accom-
paniment of the lyre.

We are led to infer that the Homeric
Greeks had no physicians, as there is
no mention of any special person per-
forming the duties of this profession.
However, there seems to have been Egypt-
ian physicians:

"These (Egypt) each man is a much
skilled beyond all men are kind (yet),
for they are of the race of Pelion?" 4, 232

The Homeric Greeks had a knowledge
of certain drugs, men mixed a nar-
row soothing drug in the wine, 4, 214;
Greece administered a poisonous drug
to the companions of Odysseus for
which Hermes gave Odysseus an
herb, which acted as a counter-
charm. 10, 206. The poet in describing
it says:

"It was black at the roots, but
the flowers were like milk. Many the
gods call it, but it is hard for
mortal man to dig; howbeit with
the gods all things are possible." 17,22

There seems to have been a sort
of superstition connected with the idea
of healing. When Odysseus was injured
in the Icar Hunt, the women of Pen-
telopeus tend the injury:

"As for the wound of the noble god
like Odysseus, they bound it up
skillfully, and stayed the black blood
with a song of healing, and straight-
way returned to the house of their
dear father." 19,455.

They feared that sickness was
caused by the anger of the gods:

"Even as when most welcome to his
children in the night of a father's
life, was his son sickness and a strong
paine long waiting away, some angry
god accusing him; and to their dis-
light the gods have forced him from
his trouble; no welcome to Odysseus
showed hand and word." 5,294.

The disinfecting power of sulphur was known. After the slaughter of the suitors, the hall of Odysseus was purified with sulphur:

"Having sulphur, old nurse that cleanses all pollution; and kindling a fire that I may purify the hall with sulphur!" L2, 481.

Marriage Customs.

The bride was given in marriage by her father; but it seems to have been in accordance with her own will. The father gave his daughter a wedding dowry, which could be reclaimed by him if she should marry a second time. Thus Telemachus says:

"Moreover it is hard for me to make heavy restitution to Odysseus, as need I must, if of mine own hand will I send my mother away!" L2, 33.

Gifts were given to the bride by

the friends, and it was customary
for the visitors to bring presents to
the woman they were visiting. Friends
reprimanded the visitors, telling them
that she had not been treated in
any way as she was to them
and that even among the
daughter of a rich man, they should
bring some and a small gift for
the friends of the bride, and give
her a splendid gift. ~~1, 2, 3~~ There is
no indication in the "Edmund" that
poverty existed. Wedding feasts were
given at the time of marriage of
the daughter. The bride and groom
to the bridegroom, the groom in melanc-
quing a feast celebrating the mar-
riage of his son and daughter. In
which the friends and relatives had
been invited. They were entertained
during the feast by a minstrel, and
two dancers who danced about, say-
ing from the music. 2, 3.

Games and Amusements.

Various kinds of games and amusements were indulged in by the Eskimo people. In fall, the women sit on hides of seal spread on the ground, and play a game called angaitok. A game in spring. The women take their pleasure in casting a unigak and shoon in a water race, as Yute does in their "insouren". For amusement at death, the dead body is accompanied by the wife, and dancing was indulged in. At the feast in Alcinou's house, Alcinou made Isamun and Lavda make dance move, for move were contented with them. So when they had taken in their hands the goodly car of Kurke him. That cunning Peysan had brought for them, the ice would land backside, and throw it towards the madness boards; and the other would seek backward from the

earth, and catch it lightly in his turn,
before she get landed the ground. Now
after they had made a trial of throw-
ing the ball straight up, the two
went to dance upon the four corners
earth, turning the ball from hand
to hand, and the other people stood
by the side and beat time, and a
great din arose. § 55

After the dance someone said to
his guests:

"Let us go forth now, and make
trial of divine games, that the stranger
may tell his friends, when home he
returneth, how greatly we excel all
men in boxing, and wrestling, and
tapping, and speed of foot." § 56

The very place when women are
mentioned, is playing any sort of
game in § 57, where Thaisiana and
her maidens play ball.

Then it can be inferred from the
life of the Homeric times, as revealed
in the "Odyssey", that there was in a
state of advanced but not modern
civilization, far along with indications
of refinement and culture in the
manner, manners of the ancients. The
hospitality cannot be supposed, and
in addition to this we find the
almost savage conduct of Odysseus
in his unrelenting slaughter of the
suitors and maid servants in his
halls. The home life at the palace of
Menelaus may be taken as typical of
the refinement of life and manners
of people of the upper class, and
stands in marked contrast to the rude
conduct of the suitors, which were
probably an exceptional case. The
art of government seems to have
been fairly well developed. It was
an age rich in minor and decora-
tive arts, but has no sculpture, no
pottery, nor the silver, bronze, gold
en cups, and table service, necklaces,
brooches, ornaments of various kinds,

and the rich abundance of their daughters.
 They are warm in passion, generous,
 tender, like night gardeners, and for
 me. The Greeks are cold and in most
 respects show mobility of character. The
 ideal woman is still loyal, and thus
 a fitting companion for the hero. The
 gods endowed with many virtues at
 tribute appear among men. Goddesses
 dwell on the earth in a magic song
 and wear on the earth. The Homeric
 Greek gave woman a high position,
 had a lofty conception of marriage, were
 kind to the stranger and poor, and
 courtesy and refinement of manners;
 yet he set a low estimate on human
 life, piracy among strangers was not
 held an offence, revenge was carried
 to a great length, and
 he had not developed the quality of
 mercy in the present sense of the
 word.

